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Untersuchungen über den galvanischen Lichtreflex. BUMKE. *Zeitschrift für Psychologie und Physiologie der Sinnesorgane.* 1904, Bd. 36, S. 294-299.

Weak galvanic currents of $1/50$ of a millampère, passing through the eye-ball, have long been known to produce a faint sensation of light: and the writer has previously shown that slightly stronger currents have in addition a pupillomotor effect. In order to study this effect the author applies one electrode to the temple (or for the consensual reaction directly over the eye), the other to the sternum or the palm of the hand; and observes the pupil through the Zehender-Westien binocular magnifier. There were examined 29 healthy and 87 unhealthy persons. On the average a current of 2.4 milliampères on closure at the anode will cause both pupils to contract 1 to 2 mm. (in diameter?). The strength needed for this varies with the individual from 0.7 to 5.0 milliampères. The contraction is like that caused by a faint light stimulus, and like this is followed by a slight expansion. Breaking the current at the cathode is the next most efficient stimulus after making it at the anode. The sensation of light appears to precede the pupillary reflex. In some individuals the consensual reaction is slightly later than the direct, but in rather more individuals no such difference could be detected. Fatigue lowers the threshold for the electrically stimulated light sensation and raises that for the pupillary reflex: "that is, an individual who to-day has the sensation from a current of 0.1 and the iris reflex from one of 0.2 milliampère, will, after going without sleep for a night, perceive light from a current of 0.08 and give the pupillomotor reflex only for one of 3.2 milliampères." The reason for this is not clear. "We must be contented to record that the same factors which *impair* the *subcortical* paths of conduction, are in same way able to *enhance* the irritability of the *cortical centers*."

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JOURNALS AND NEW BOOKS

THE MONIST. January, 1905. Vol. XV., No. 1. *The Principles of Mathematical Physics* (pp. 1-24): HENRI POINCARÉ. - The author mentions six fundamental postulates on which physical science is based. They are: (1) Conservation of energy; (2) Degradation of energy; (3) Equality of action and reaction; (4) Relativity—making impossible the detection of absolute motion; (5) Conservation of mass; (6) Least action. The body of the article consists in a criticism of these postulates, with a view to the possibility of their revision, in the light of recent scientific discoveries. *Meaning of the Epithet Nazorean (Nazarene)* (pp. 25-45): WILLIAM BENJAMIN SMITH. - The author cites numerous passages to prove that the epithet Nazarene is not derived from a supposed village called Nazareth, the existence of which is very doubtful, but from the Old-Semitic stem meaning 'preserve.' *The Passing of Scientific Materialism*

(pp. 46-86): C. L. HERRICK. — An interesting and elaborate criticism of Atomism and Plenism, and a plea for the abandonment of both of these forms of Materialism in favor of the theory of Energism. *Did the Monks preserve the Latin Classics?* (pp. 87-108): WILLIAM BIRNEY. — The author argues that the monks, prior to the twelfth century, had no interest in the classics and did not preserve them; that the volumes found in the monasteries are fewer than is commonly supposed, and usually came there by gifts and bequests of lay scholars. *Icelandic Literature* (pp. 109-114): A. H. GUNLOGSEN. — An account of the different races—Tartar, Scandinavian, Teuton, Celt—who have in varying degrees built up the Icelandic nation and its literature. *The Christian Doctrine of Resurrection* (pp. 115-119): EDITOR. — An expression of cordial approval for Canon Henson's recent rejection of the literal interpretation of the Resurrection. *An Ancient Moslem Account of Christianity* (pp. 120-123): A. J. EDMUNDS. — The account is probably based on Apocryphal sources. *Infinitude as a Philosophical Problem—Comments upon Professor Keyser's View* (pp. 124-129): EDITOR. — Admitting that Keyser is right in holding—as against Russell and Royce—that the existence of a concrete infinite can not be proved, we may still believe in infinitude as a real aspect of every process. *Literary Correspondence. France* (pp. 130-142): LUCIEN ARRÉAT. Criticisms and Discussions: *An International Auxiliary Language*: LOUIS COUTURAT. *A Reply*: EDITOR. *Suggestions Concerning Pasigraphy*: WALTER T. SWINGLE. *The Power of Political Institutions as a Factor in the Determination of the World Language*: CHARLES W. SUPER. *Clarence L. Herrick—Obituary*. Book Reviews: William Rainey Harper, *Religion and the Higher Life*. Herbert Nichols, *A Treatise on Cosmology*. Paul Haupt, *Kohelet oder Weltschmerz in der Bibel*. Alfred Leicht, *Lazarus, der Begründer der Völkerpsychologie*. Wilhelm Wundt, *Völkerpsychologie*. A. Silberstein, *Leibnizens Apriorismus im Verhältnis zu seiner Metaphysic*.

ARCHIV FÜR GESCHICHTE DER PHILOSOPHIE. Bd. XI, Heft 1, November, 1904. *Zur Textgeschichte und Textkritik der ältesten Lebensbeschreibung Benedikt Despinosas* (pp. 1-34): S. v. DUNION-BORKOWSKI. — A discussion as to the appearance of successive editions of Lucas's life of Spinoza, with textual revision. *Karl Steffensen und seine Geschichtsphilosophie* (pp. 35-64): H. RENNER. — Steffensen combined the theories of Kant with those of Schelling. In his logic of history he anticipated the most recent discussions. Ideas are purposes and powers stronger than our thoughts, molding them in the course of history. He anticipated Nietzsche's doctrine of the 'Übermensch,' but with a nobler form of it. History, he said, is the field of the accidental. *Die Atomistik und Faraday's Begriff der Materie* (pp. 65-112): O. BUCK. — Faraday insisted that science is concerned with facts; philosophy with theories. The atom, he held, is a theory and not a fact; useful—but not real. He emphasized the fundamental character of the concept *force* in Physics. The atom, implying an absolute or infinite harness or resistance, negates thereby the continuity of thought. Faraday's theory

approached that of Boskowitch. Matter, he said, is continuous; the lines of force lie around a center which is the substance, and form through the union of such centers a continuous mass with the several properties of matter (Schussfolgt). *Jahresbericht; Eine indische Ästhetik* (pp. 113-134): A. DYROFF. - This is a notice of H. Jacobi's translation of 'Anandavardhana's Dhvanyaloka' (Die Prinzipien der Poetik). This Hindoo treatment is comparable to that of Aristotle; yet there is every reason to suppose that it was achieved under the influence of Indian thought alone. *Die Neueste Erscheinungen. Eingegangene Bücher.*

REVUE PHILOSOPHIQUE. December, 1904. *L'Immoralité de l'Art* (pp. 553-582): F. PAULHAN. - Morality is perfect systematization of all our activities: art is partial systematization of our activities, caring not if it defeats many practical aims. It does not transform the world, but turns from it to an imagined world, thus getting a fictitious and unhealthy satisfaction which paralyzes practical activity. *La Vie sociale* (pp. 583-601): J. DELVAILLE. - The extreme complexity of society makes the organism-theory inadequate; it develops spasmodically, returning often to earlier stages. Social development starts from within, from exceptional individuals, as well as from the influence of environment and from that of scientific progress. It can be studied only from the historic point of view. *Des Mystiques en dehors de l'Extase* (pp. 602-625): B. DE MONTMORAND. - The emotions of mystics, oscillating between extreme joy and pain, imperfectly verify the James-Lange theory. Ecstatic joy is often accompanied by the physiological signs of grief. *La Philosophie et la Psychologie au Congrès de Cambridge* (pp. 626-629): N. VASCHIDE. *Le Congrès International d'Histoire des Religions* (pp. 630-637): F. PICAVET. *Revue générale: La Mémoire affective* (pp. 639-654): L. DUGAS. *Analyses et Comptes Rendus: J. Dewey, Studies in Logical Theory: T. Ribot. E. Schrader, Zur Grundlegung der Psychologie des Urtheils: G. H. LUQUET.* *Revue des Périodiques étrangers.* Livres déposés. Table des Matières du Tome LVIII.

REVUE PHILOSOPHIQUE. January, 1905. *La Raison pure pratique doit-elle être critiquée?* (pp. 1-33): A. FOUILLÉ. - Kant questions the theoretical use of the reason but not the practical use. He dogmatically assumes the validity of universal moral law. It is however as much open to doubt as the metaphysic against which Kant argued. *De la Méthode dans les Recherches des Lois de l'Éthique* (pp. 34-45): G. SPILLER. - Theories in Ethics should be experimentally verified as in other sciences. We should experiment with non-resistance, severity, etc., to test their ethical value. Introspective analysis of the dictates of conscience shows them to be based on a complex of motives such as prudence, love of peace, egoism, etc. Other epochs and races, too, must be studied. *Essais d'Esthétique empirique: l'Individu devant l'Œuvre d'Art* (pp. 46-60): VERNON LEE. - Observations of the writer's pupils on the attitude of the individual to masterpieces of sculpture or painting, followed by the writer's more technical description. *Revue générale: Le Conflit de la*

Sociologie et de la Morale philosophique (pp. 61-85): G. RICHARD. *Analyses et Comptes Rendus*: A. Binet, *L'Année Psychologique*: B. BOURDON. E. Lauvrière, *E. Poe, Vie et son Œuvre*: L. ARRÉAT. Vigouroux et Juguelier, *La Contagion mentale*: N. VASCHIDE. L. Marchand, *Le Gout*: N. VASCHIDE. Havelock Ellis, *A Study of British Genius*: L. ARRÉAT. Havelock Ellis, *Studies in the Psychology of Sex*: B. O. Dittrich, *Grundzüge des Sprachpsychologie*: B. J. Mourly-Vold, *Ueber 'Hallucinationen,' etc.*: N. VASCHIDE. G. Simmel, *Kant*: J. SEGOND. Observations et Documents. Revue des Périodiques étrangers. Livres déposés.

De Gaultier, Jules. *Nietzsche et la reforme philosophique*. Paris: Société du Mercure de France. 1904. 12mo. Pp. 312.

Gomperz, Theodor. *Essays und Erinnerungen*. Stuttgart and Leipzig: Deutsche Verlag-Anstalt. 1905. 8vo. Pp. x + 243. 7 M.

Gottschalle, H. *Weltwesen und Wahrheitwille*. Ein Zwiegespräch mit dem Leben. Stuttgart: Stricker und Schröder. 1905. 8vo. Pp. viii + 464. 8 M.

Heymans, G. *Einführung in die Metaphysik*. Leipzig: J. A. Barth. 1905. 8vo. Pp. viii + 348. 9.40 M.

Howison, G. H. *The Limits of Evolution*. Second edition, revised and enlarged. New York: The Macmillan Co. 1905. 8vo. Pp. lviii + 450.

Kleinpeter, H. *Die Erkenntnistheorie der Naturforschung der Gegenwart*. Unter Zugrundelegung der Anschauungen von Mach, Stallo, Clifford, Kirschhoff, Hertz, Pearson, und Ostwald. Leipzig: J. A. Barth. 1905. 8vo. Pp. xii + 156. 3.80 M.

Stein, Ludwig. *Der soziale Optimismus*. Jena: Hermann Costenoble. 1905. 8vo. Pp. vi + 266. 5 M.

NOTES AND NEWS

THE section of anthropology and psychology of the New York Academy of Sciences met in conjunction with the New York section of the American Psychological Association at the American Museum of Natural History, New York City, on Monday afternoon and evening, January 30, 1905. The following papers were read: 'Color Preferences,' R. S. Woodworth and Frank Bruner; 'The Relation of Intensity of Sensation to Attention,' M. Tsukahara; 'Ideas and Temperaments,' Dickinson S. Miller; 'Organic Levels in the Evolution of the Nervous System,' Robert MacDougall; 'Note on Number Habit,' Robert MacDougall; 'Relational Theories of Consciousness,' W. P. Montague; 'Radical Empiricism and Wundt's Philosophy,' Charles H. Judd.

MR. THOMAS CASE, Waynflete professor of moral and metaphysical philosophy, Oxford, and fellow of Magdalen, has been elected president of Corpus Christi College, in succession to the late Dr. Fowler.